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The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME IV.—No. 22.] QUEBEC, THURSDAY, AUGUST 26, 1847. [WHOLE NUMBER 178

THE VIENNESE CHILDREN.

The little children! O, irreverent world,
Is't not enough that ye profane all else,
But must you steal the little ones also
From the Good Shepherd?—these whom he has blessed,
And warned you it were better, in the sea,
With millstones round your necks, you made your bed,
Than to offend these chosen ones of his!
Where are their mothers? When they please your eyes
With their trained movements, do you hear their hearts
Moan for their homes? Do you hear their cry—
'Our little feet are weary. Each recurring night,
When we should softly sleep, for wretched gain
We play our irksome tasks, and deep are sown
The seeds of evil in our guileless hearts.'
Forbear! forbear! O reckless world, forbear!
Their guardian angels weep; the Holy One
Bows down his head in grief before their wrongs.
'I bade you feed my lambs, not poison them.
Where is my kingdom when these souls are soiled?'
Sole bond of faith left to a bankrupt world;
Pause ere ye do these little children harm!
—*Boston Chronotype.* MATER.

GLEANINGS FROM CHARLES SEMION.

THE CLOSING SCENE.

The next day (Wednesday, September 21,) he went over to Ely to pay his respects to the Bishop. He had been very anxious about this visit: for, as he was one of the oldest of the clergy, it was his wish, he said, to be among the very first to shew all respect to his diocesan. The day was damp and chilly, and he needed more than usual care to prevent any injurious effects from the journey; but he felt so strong and vigorous, that he imprudently dispensed with his ordinary outer dress. The Bishop received him with marked kindness and attention; and proposed that they should go together and see the Cathedral. Here they lingered too long: the coldness of the building, increased by the raw mist of the day, soon began sensibly to affect Mr. Simeon, and was the direct cause of the severe illness, from which he never recovered. The next morning early he was seized with a violent rheumatic attack, and, during the day, became so seriously indisposed as to be unable to leave his room for the Evening Lecture. The sermon he had intended to preach was upon Luke xi. 1, "Lord, teach us to pray;"—and this was the last subject he ever prepared for the pulpit. During the whole of the next day he continued very feeble, though he cherished a hope of being able to go in his carriage on the following Monday to Ipswich; and wrote to his beloved friend Mr. Nottidge, to say that he should preach for him, according to promise, on the opening of his new church.

Saturday (September 24,) was his birth-day, when he entered his seventy-eighth year. Though he had passed but an indifferent night, he rose early this morning; and when his attendant came to him, he was sitting in a favourite spot before the window to enjoy the first beams of the sun, and employed in writing another letter to Mr. Nottidge, in which he observed, "Of course my University Sermons are laid aside; if not life itself." On repeating this to his attendants, he added, "What can I expect? I enter my seventy-eighth year to-day. I never expected to live so long: I can scarcely believe I am so old: I have as yet known nothing of the infirmities of age, though I have seen a good old age. I know however it will all be ordered well." Soon after, when referring to his journey to Ely, he remarked, "If this is to be the closing scene, I shall not at all regret my journey to the Bishop; it was of vast importance to you all; and I shall rejoice to close my life from such a circumstance."

For some days he remained much in the same state; but subsequently so far recovered, as to make it probable that the malady might eventually be subdued. So far indeed was he restored, that occasionally he could take a drive in his carriage; and we began to indulge a hope of his ultimate recovery.

* * * * *

During the second week of October, when one of his particular friends had called at his rooms to inquire after his health, Mr. Simeon immediately begged to see him, and in a feeble whisper requested him to pray by his bedside. After the prayer, his friend expressed a hope that he was now supported by Divine consolations: Mr. Simeon then replied to this effect: "I never felt so ill before—I conceive my present state cannot last long—this exhaustion must be a precursor of death; but I lie here waiting for the issue without a fear—without a doubt—and without a wish." To another afterwards who remarked, "Many hearts are engaged in prayer for you;" he rejoined, "In prayer? aye, and I trust in *praise* too—praise for countless, endless mercies."

On Friday (Oct. 21,) all hopes of his recovery were taken away: the gout had at length attacked him internally, and the means used for his relief were evidently in vain; of this he was perfectly aware, and in consequence seemed more than usually calm and happy. The writer was sitting by his bedside, and on making some enquiry as to what had been lately passing in his mind, and of what at that time more particularly he was thinking, he immediately replied with great animation; "I don't *think* now—I am *enjoying*." He then expressed his entire surrender of himself to the will of God, and spoke of his extreme joy in having his own will so completely in unison with that of God, adding with remarkable emphasis, "He cannot do anything against my will." After a short pause, he looked round with one of his very bright and significant smiles and asked, "What do you think especially gives me comfort at this time? The creation!—the view of God in his work of Creation! Did Jehovah create the world, or did I?—I think *He* did; now if he made the *world*, He can sufficiently take care of *me*." His restlessness from excessive pain was now so great, that he was continually requesting his position to be changed; but when it was suggested that it would be better to attempt to lie quietly, he said most calmly, "I will do just what you like—I will be guided entirely by what you think best." Shortly after, by way of turning his thoughts to a subject which seemed likely to interest him, I said, "How blessed a prospect is opening before you; to be so soon with the innumerable company of angels, and the general assembly and church of the first-born, and with Jesus the Mediator of the new covenant." Upon this his countenance became peculiarly solemn and grave; and he said nothing, but only looked up most humbly and devoutly. I then alluded to another subject, which I knew would be agreeable to him; and made a remark about veiling our faces as the cherubim did in the presence of God: to this he immediately gave a sign of assent and pleasure. About midnight he was raised up in his bed, and having sent for me to his side, he began to speak, in a very low and impressive manner, what seemed to us all to be his dying remarks. "I am a poor fallen creature, and our nature is a poor fallen thing; there is no denying that, is there? It cannot be repaired: there is nothing that I can do to repair it—Well then, *that* is true. Now what would you advise in such a case?" As he made rather a long pause, apparently waiting for an answer, I replied, "Surely, Sir, to go, as you always *have* done, as a poor fallen creature to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace." He answered in a very determined and joyful manner, "That is just what I am doing, and *will* do." I added, "And you find the Lord Jesus Christ to be very present, and giving you peace?" He instantly replied, looking up to heaven with the most remarkable expression of happiness on his countenance: "Oh! yes; *that* I do." "And he does not forsake you now?" "No indeed! *that* NEVER CAN BE!" I observed, "He has said, I will never leave thee, nor forsake thee." He answered by a smile and gentle inclination of the head. Being afraid of wearying him, I then left him for the night.

The day following, (Saturday, Oct. 22,) about noon he appeared, if anything, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. [To conceive aright of his mode of speaking on these occasions, he should be considered as uttering his words very slowly—generally after long pauses, and at times in a low but articulate whisper.] "Infinite *wisdom* has devised the whole with infinite *love*; and infinite *power* enables me——(pausing)——to rest upon that power; and all is infinitely good and gracious." I observed, "How gracious it is that you should have now so little suffering." "Whether I am to have a little less suffering or a little more, it matters not one farthing. All is right—and well—and just as it should be; I am in a dear Father's hands—all is secure. When I look to HIM (here he spoke with singular solemnity) I see nothing but *faithfulness*—and *immutability*—and *truth*; and I have not a doubt or a fear, but the sweetest peace—I CANNOT HAVE MORE PEACE. But if I look another way—to the poor creature—O! then THERE is nothing—*nothing*—*nothing* (pausing) but what is to be abhorred and mourned over. Yes, *I say that*; and it is true." Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when suddenly recovering, and being raised up in his bed, he again began: "What is before me I know not; whether I shall live or die. But *this* I know, that all things are ordered and sure. Everything is ordered with *unerring wisdom* and *unbounded love*. He shall perfect everything; though at present I know not what He is about to do with me. But about this I am not in the least degree anxious."

To be continued.

ON RETIREMENT.

MY DEAR E——R,

The seraphic Hervey has observed concerning solitude, "This is the place where I may with advantage apply myself to subdue the rebel within, and be master, not of a sceptre, but of myself." With the advantages of solitude, my dear child is now privileged. Unincumbered with the cares of the world, and secluded from its bustle, you can enjoy the comforts and the benefits of being alone; and avoid its usual concomitant inconveniences, by relaxing, whenever you like, in the unreserved intercourse of an united family. Thus favoured, what a tall christian shall we expect to see, when you revisit Lancaster! We shall look at your countenance, that we may observe its shining.

But situation cannot do everything. It is well that it cannot. If it could, with such hearts as ours, it would soon rob God of the glory of his grace. With an impious idolatry we should be ascribing every right frame or feeling of the mind, to quiet, and woods, and valleys. But we are taught, again and again, to know, that externals have not any mighty power, either to give or to take away peace. Yet seclusion, if sanctified, can bring many a blessing. You can walk into your shrubbery—you can take a leaf; you can apply the microscope. You can observe its veins and arteries, and a most wonderful mechanism which gives it its colour and its use. The whole is intended as a manifestation of the divine wisdom, goodness, and power; and wherever the Lord is beheld and adored, there is elevation and peace. You retire from your garden to your chamber. There you open another book besides the book of nature. With the aid of a better instrument than that of a microscope, even the instrument of a realizing faith, you can look at the things which are not visible to the mortal eye. You can penetrate into the *interior* of what is revealed. You pierce far deeper than into the true meaning of the text. You behold the mind and the perfections of the Great God. You behold righteousness and mercy circulating through every vein of the Bible. And when you can truly discern the glory of the Lord in the face of Jesus Christ, you have not a wish at the time to see more. The view satisfies, exhilarates, sanctifies. It brings along with it its own evidence that it came from heaven; and it is accompanied by a blessed consciousness, that it is exciting those dispositions of the heart, which could relish, and which are preparing for, the peculiar felicity of the saints in glory. Ah! what could we do without Faith? Well indeed is it called "precious faith." It is precious, whether we consider it as "the evidence of things not seen;" as the telescope of the soul, by which divine things are beheld in their truth, and excellence, and order, and harmony; or whether we consider it as that disposition of the heart, by which we receive and repose on the Redeemer for his mercy; or whether we consider it as that principle which leads us, in the exercise of prayer, to be looking to the gracious Head of the Church for those supplies of his Spirit which we daily need, and which we had been imploring.

On looking at what I have written, I see that I shall send a sermon instead of a note. Have I copied E——r's occasional abstraction from worldly persons and worldly things, and mistaken one thing for another?

But whether note or sermon, it must be concluded. And shall I, like a young lady whom I could name, travel as far as the frigid zone in search of a conclusion, and say "yours most sincerely?" I will ask counsel of one nearer home. I will consult an inmate, which, though treacherous and deceitful enough in matters of eternal moment, is tolerably correct upon other points. That inmate says, "Subscribe yourself dear E——r's ever faithful and very affectionate friend,"

ROBERT HOUSMAN,
[of St. Ann's Chapel, Lancaster.]

Saturday, July 11, 1816.

LETTER-READING OF THE HIGHEST VALUE.

From a letter by the late Rev. R. Housman, of Lancaster.

You ask from me a note, that is, a short epistle. But is it wise to ask from *me* a *short* letter, when you can have many *long* ones from St. Peter and St. Paul? I can tell you that I love you; *they* can assure you that *the Lord* loves you. I can say that I am a poor changeable being; *they* can comfort you with the tidings that *the Saviour* "changeth not." I must inform you, if I would be honest, that whatever be *my inclination* to help and bless you, my means are scanty, and my ability is nothing; *they* can remind you that unto *your* Immanuel "all power is given, in heaven and in earth." I must say that I am a dying creature, and that even my wishes for your spiritual health and consolation must soon be stilled in the dust; *they* can revive you with the intelligence that Jesus "ever liveth," and ever liveth "to make intercession" for you while you are on the earth, and ever liveth to lead you unto living fountains of waters in the everlasting kingdom. I say then, is it wise to repair to a scanty, muddy, and scarcely discernable rivulet, when at any moment you could come to a clear, refreshing, perennial spring, and drink and rejoice for ever? But if I should hear, or fancy that I heard it said, "If thou art without sin in this respect, take up a stone and cast it at E——r," my conscience would scarcely suffer me to take up one even as small as a grain of sand. Alas! through life I have been but too prone to attach an undue degree of importance to, and inordinately to expect comfort from, the creature, in the form of family and friends. I speak of a *proneness* to this; but there are seasons, I hope, when all creatures, and the world which contains them, are scarcely perceptible, even through a microscope. May such seasons, my dear young friend, refresh and exhilarate you and me; and may every day bring such a season.

CLAUDE, BISHOP OF TURIN.

From "Sketches of the Waldenses," published by the Religious Tract Society.

Claude was born in Spain; he was a disciple of Felix, Bishop of Urgel, who had been accused of some views considered erroneous by the Church of Rome. Claude, however, derived his principles from God, not from man; but being gifted with natural abilities, he was chosen by Lewis the Pious, King of France, to be one of his chaplains, and was afterwards advanced to the see of Turin. He appears indeed to have been "an eloquent man, and mighty in the Scriptures;" as Allix observes, "There were few in his time who took so much pains to explain the Scripture, or to oppose themselves against the torrent of superstition. He wrote three books on Genesis, in the year 815. He made a commentary on St. Matthew, which he published the same year, dedicating it to Justus, abbot of Charraix."

"He published a commentary upon the Epistle to the Galatians, in the year 816, and dedicated it to Drueteramnus, a famous abbot, who had exhorted him to write comments on all St. Paul's epistles. He wrote a commentary on the Epistle to the Ephesians, which he dedicated to Ludovicus Pius, who commanded him to comment upon St. Paul's epistles. He made a commentary upon Exodus, in four books, which he published in the year 821, dedicating them to the abbot Theodemirus. He made also another on Leviticus, which he published in the year 823, and dedicated to the same abbot. Oudin tells us he had seen a commentary of his, on the Book of Ruth, in a library in Hainault.

"Of all these his works, there is nothing printed but his commentary upon the Epistle to the Galatians. The monks of St. Germain have his commentary upon all the Epistles, in manuscript, in two volumes which were found in the library of the Abbey of Fleury, near Orleans. They have also his manuscript commentaries on Leviticus, which formerly belonged to the abbey of St. Remy, at Rheims. As for his commentary on Matthew, there are several manuscript copies of it in England, as elsewhere." (This was written in 1690.)

The same writer proceeds, "We need only read his commentary upon the Epistle to the Galatians, to assure us that he everywhere asserts the equality of all the apostles with St. Peter, though the occasion seemed naturally to engage him to establish the primacy of St. Peter and that of his pretended successors. This we find in ten several passages of that commentary. He only declares the primacy of St. Peter to consist in the honour he had of founding the Church both among the Jews and Gentiles. And indeed, everywhere throughout his writings, he maintains that Jesus Christ is the only Head of his church.

"He overthrows the doctrine of merits in such a manner as overthrows all the nice distinctions of the papists on that subject. He pronounces anathemas against traditions in matters of religion; so far was he from giving occasion to others to suspect that he made them a part of the object of his faith, as the Church of Rome at present doth. He maintains that faith alone saves us, which is the point that so extremely provoked the Church of Rome against Luther, who asserted the same thing. He holds the church to be subject to error, opposite to what at this day the Romanists pretend in so unreasonable a manner. He denies that prayers after death may be of any use to those that have demanded them. He very smartly lashed the superstition and idolatry which then began to be renewed, being supported by the authority of the Roman see."

His opinions respecting the eucharist were also scriptural, and he broke down images throughout his diocese. He wrote as follows, to the idolaters who were opposed to him: "Come to yourselves again, ye miserable transgressors; why are ye gone astray from truth? and why, being become vain, are ye fallen in love with vanity? Why do you crucify again the Son of God, and expose him to open shame? and by this means make souls, by troops, to become the companions of devils, estranging them from their Creator, by the horrible sacrilege of your images and likenesses, and precipitating them into everlasting damnation."

Note respecting Claude of Turin, by the Translator of MOSHEIM, *Dr. Murdock.*—"Lewis (King of France) made him bishop of Turin. He immediately set himself against all image-worship, and even removed and destroyed the pictures, and images, throughout his diocese. This excited strong opposition, and involved him in controversy all his life. Yet he persevered, denounced image-worship as idolatry, denied that the cross was to be honoured, disapproved of pilgrimages, questioned the supremacy of the pope, &c. Hence some have considered him as a great reformer, and as the founder of the sect of the Waldenses. He certainly opposed some of the superstitions of the age; and probably contributed to preserve more independence of the pope, and greater purity of doctrine and worship in the Alpine countries, than in most other parts of Europe. The Catholics have never been partial to him. Indeed, they tax him with great errors. Yet he was never arraigned as a heretic; nor removed from his bishopric, till his death, about A. D. 839. His commentary on the epistle to the Galatians is in the *Biblioth. Patr.* tom. xiv. p. 134. His other commentaries, though not inferior perhaps to those of Rabanus, still lie in MS. Probably, they are unfavourable to Popery: for it appears, that he maintained the original purity of bishops and presbyters. He wrote on Genesis three books; on Exodus four books; on Leviticus; on the Gospel of Matthew; on the other epistles of Paul; a short Scripture Chronology; and tracts on the worship of images and saints, which are lost, except large fragments quoted by his antagonists."

MOSHEIM *himself says of Claude:*

"As soon as the favour of Lewis the Meek had raised him to the rank of Bishop, in the year 823, he cast all the crosses and sacred images out of the churches and broke them. The next year, he published a book, not only defending the procedure, but advancing other principles also which were at variance with the opinions of the age. Among other things, he denied the propriety of worshipping the cross, which the Greeks conceded; spoke contemptuously of all sorts of relics, and maintained that they had no efficacy; and disapproved of all pilgrimages to the tombs of the saints and to holy places. He was opposed by the adherents to the inveterate superstition; and first by the abbot *Theodemir*, and afterwards by *Dungal, Scotus, Jonas* of Orleans, *Walafrid Strabo*, and others. But this learned and ingenious man defended his cause with energy; and thence it was, that long after his death, there was less superstition in the region about Turin, than in the other parts of Europe."

To this passage the following from Schlegel is subjoined by Mosheim's translator:

"It is to be regretted that we have only those testimonies of Claudius against the superstitions of his time, which his opposers, and especially Jonas of Orleans, have quoted from his writings. Yet in these quotations, there is much that is solid, and expressed in a nervous and manly style. Against images, he thus expresses himself: 'If a man ought not to worship the works of *God*, much less should he worship and reverence the works of *men*.—Whoever expects salvation, which comes only from God, to come from *pictures*, must be classed with those mentioned *Rom.* i. who serve the *creature*, more than the *Creator*.'—Against the cross, and the worship of it, he thus taught: 'God has commanded us to *bear* the cross; not to *pray* to it. Those are willing to pray to it, who are unwilling to bear it, either in the spiritual or in the literal sense. Thus to worship God, is in fact to depart from him.'—Of the pope, he said, (when accused for not yielding to his authority.) 'He is not to be called the *Apostolical*,' (a title, then commonly given to the Pope,) 'who sits in the apostle's chair; but he who performs the duties of an apostle. For, of those who hold that place, yet do not fulfil its duties, the Lord says: *They* sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."

PROGRESS OF NEW ENGLAND.

From a Correspondent of the Southern Churchman.

MR. EDITOR:—You expressed a wish, when I last saw you, that I would communicate to you anything I might observe worthy of notice in my visit to New England. And according to my promise I send you a few desultory observations.

One cannot fail to be struck, especially if he is from the South, with the tide of travel setting at this season towards the North. Hundreds upon hundreds fill to overflowing every steam-boat and rail-road, and for the most part they seem to be of the middling class—of those who have neither poverty nor great riches. The railroad has penetrated every part of Massachusetts, producing changes not only in the face of things, the population and business of the community, but also, doubtless, corresponding changes in the social life of the people. They are not the same people they were ten years ago; they are more active, and there is reason to fear more money-getting—less religious in their habits and feelings. There is no longer any stagnation in mind or body. They no longer go on in the quiet tenor of their way, but are more restless and covetous and discontented than their fathers.

Should one visit Massachusetts after a ten years' absence, he would hardly know where he was. Boston has enlarged itself astonishingly, and the villages in the country round have become cities. But the growth of the city of Lawrence, so called after its largest stockholders, the Lawrences of Boston, is the most unprecedented case in this country. The ground on which it stands, and the water power with it, was bought two years ago by a Company. It now has a population of nearly 5,000. The buildings now erecting could hardly be described, and would scarcely be believed by one who was not an eye witness—one of them is already 750 feet in length, and is to be 1,360, of three stories, with a centre of five stories—that is one fourth of a mile in length. I was pleased to see a neat and beautiful gothic Episcopal Church. It is a model of convenience and good taste and economy, costing but $1,350. It will seat with comfort 400 persons. It is designed for a temporary structure. It would be exceedingly desirable, if all your country churches were built after the same manner.

While observing the city of Lawrence and the activity and enterprize of its proprietors, I felt that manufactories could hardly exist to any great extent in the South, from want of the population of New England, both in number and character.

One of the largest proprietors remarked that it was far better to give $150,000 for the water power, than to have it for nothing at the South without a class of operatives, who could visit their homes in a few hours. Again, manufactories, where water power was used, would generally be unhealthy in the South from the climate. In this region, such is never the case. A far greater amount of work can be done here in this climate than with you. There is an elasticity in the atmosphere even in the hottest days of summer. Everything here in the way of building and provision is cheaper than with you. The access to the manufactories of Lowell and Lawrence is very easy and frequent. In about an hour you go from Boston to either place, and this six times a day. Yours, &c.

DEFECTION FROM ROME, AT THE POPE'S COURT.

On Tuesday, the 6th July, a meeting was held in the small room, Exeter Hall, to hear an address in Italian from the Rev. GIACINTO ACHILLI, D.D., *late Professor of Theology at Rome and at Naples*, on the subject of the Evangelization of Italy. A small but attentive and interested audience were assembled on the occasion. The chair was taken by the HON. ARTHUR KINNAIRD; and on the platform amongst others were the Hon and Rev. Baptist Noel, the Rev. Owen Clarke, Signor Ciocci, the Rev. Dr. Di Mesina, Signor Bruschi, Signor Crespi, D. Gilioli, Dr. Crawford, Mr. Tonna, &c.

The chairman opened the meeting by calling on the Rev. Owen Clarke to engage in prayer. He then introduced Dr. ACHILLI, who, while actually holding a responsible and high office in the Pope's Court, that of *Vicario del Maestro del Sacro Palazzo Apostolico*, had been led by the Spirit of the Lord to search the Scriptures, and in them to find the Lord Jesus Christ, whose blessed gospel he now ardently longed to impart to his benighted countrymen.

Rev. Dr. Achilli's Address.

In appearing before you, my English brethren, this day, the words with which the Apostle Paul introduced himself to the good Thessalonians occur to my mind; "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other abounded;" and I can cordially assure you that, in the words of the same apostle, "I pray always for you, having heard of your faith in Christ Jesus, and of the love which ye have to all the saints." Indeed, "your faith is spoken of through all the world," and I have therefore long ardently desired "to see you to impart to you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me."

I appear, therefore, before you to make known to you some of the counsels of God, and of the marvellous dealings of his Providence, touching the fair land of my birth, to which I am bound by the closest ties of duty and patriotism—Italy, once the abode of pure Christian faith, now a den of superstition! Poor Italy! to whose many other ills is added the heaviest of all ills, the yoke of Popery, by which she is rendered hateful to God, a proverb and a by-word amongst nations. Bear with me, then, dear brethren, bear with a son of that land, who, penetrated to the heart as he is by a sense of her sore affliction, endeavours to give some vent to his sorrow by telling you some of the things she suffers, and how much she stands in need of help.

I will tell you also what are the earnest desires of all the faithful men in the land, and also about efforts which are being made, both within and without Italy, to free themselves from spiritual bondage, that worst of all slavery, which fetters thought as well as action, soul as well as body.

Italy's woes arise from the tyranny of the priests. Little did she foresee to what tyrants she was committing the government of the hearts and intellects of her people, and in what way this upstart religion would lord it over nations, and at length even over kings; little did she foresee how the gospel would be abused, and a system wholly political be established on the basis of religion. But now she is awake to her past folly, and detests it; she curses the authors of this great delusion; and she longs to shake it off, and this is the contrast between the present and all preceding times, that renders the present epoch so momentous and interesting.

Italy pants to shake off Popery. Amongst all orders and classes there are multitudes who care no longer for confession, go no more to mass, laugh at indulgences, and make a jest of excommunication; and the priest who attempts to urge these observances upon them is openly shunned. All this shows us that the Popery of Italy is confined to few. No, dear brethren, all Italians are not Papists, all the priests and monks in Italy are not Papists, all the bishops and cardinals are not Papists. The doctrines of Rome are losing followers day after day. But how fares Christianity amongst them? Alas! with few exceptions, men who have seen Popery and Christianity so intimately connected with one another, have not spiritual discernment enough to separate the one from the other; and with the falsehoods of Rome, they reject the sublimest truths of Christianity. Where Popery fails to make dupes she makes infidels. Italy is full of men who have ceased to believe in the gospel of the Lord Jesus Christ!

And one main cause of this state of things is, their ignorance of Holy Scripture. The Bible is practically prohibited in Italy, except in Latin. The translation by Martini is indeed allowed to some; but what with notes, the restrictions on free judgment, and the necessity of laying bare every idea of the mind before a confessor for his approval,

the permission to read it becomes merely nominal, and to women it is almost wholly forbidden. Martini's translation, moreover, is from the Latin, and not from the original, and favours all that Rome would teach; Diodati's more correct translation, and indeed all Bibles printed out of Italy, are absolutely prohibited. They are stopped by the custom house, and in some places are burnt, and in others rooms are filled with confiscated Bibles.

[The learned doctor proceeded to show how the Church had become a Church of priests alone, in which the people had no part, no feeling in common; and this he mainly attributed to the extinction of the Latin tongue as a spoken dialect, while the Church continued to retain it, thus making the Church of Italy a Latin, but not an Italian Church.]

From this state of things poor Italy must be rescued. We have guided ourselves to this work by an impulse from the Lord. Our mission is a holy one. We are resolved that our brethren in Italy shall read the Bible, shall hear of the Bible, and, if the Lord so will it, shall by the Bible reform their corrupted faith. We meddle not with politics, we only treat of religion; we respect laws and government, but we revere God above all. The rule of kings must not interfere with the kingdom of Jesus Christ.

In many ways can the gospel be brought to bear on our dear Italy; and I could tell you of many interesting circumstances within her own bosom, of families who read and meet for prayer and communion in their own beloved tongue; of priests whose minds are awakened to, and whose hearts are touched by, the saving truths of the gospel, and who only wait the moment to declare that "they and their father's house will serve the Lord." But although the Lord does not open to us a door by which the preacher of the gospel may go forth into Italy itself, and declare freely the truth as it is in Jesus, we are determined to spread our mission around Italy, on the coasts and islands of the Mediterranean. And for this end several brethren have joined me during my sojourn in Malta, who purpose to undertake this work together with myself; nay, we have already commenced it, and others will soon join themselves to us. We take God for our father, and his dear Son Jesus Christ for our Lord and Master; the Bible will be our only guide, and the reformation of Italy our only end, and to which we shall bend all our energies; and in this cause we are willing to endure labour and suffering, and persecution, and all that the adversary of good may be able to lay upon us.

My brethren, can I doubt the interest that this our undertaking will excite in your hearts? I ask no other help from you than your prayers. When you entreat the Father of Mercies to preserve the truth of the gospel in your own land, think of poor Italy, and ask Him to be pleased to make Italy a partaker of "like precious faith;" and should your hearts be inclined to assist us in any other way, follow the sacred impulse, and be the means in the hands of God in carrying out this the great design of his providence in gathering the heirs of glory out of every nation and every tongue. And thus religion becomes the best tie to bind nations and peoples in one.

The Rev. Baptist Noel earnestly commended to the meeting the interesting work in which Dr. Achilli was engaged, and called upon all to assist him with their prayers.

The Rev. Dr. Achilli pronounced the blessing in Italian, and the meeting separated.—*Ev. Christendom.*

The Berean.

QUEBEC, THURSDAY, AUGUST 26, 1847.

When we selected the piece of poetry on our first page for insertion in this number, we did not know that the graceful, but unnatural exhibition to which it refers would visit this city also. It appears that those willing to purchase amusement for themselves at the cost of their fellow-creature's ruin will have an opportunity of gratifying themselves with the sight of those attractive movements to which the unfortunate children from Vienna have been trained at the expense of their bodily comfort and of the cultivation of their intellects and affections. That the sight will be numerously attended, and a vast deal of money, which is urgently required for food to the famishing and medicine to the sick, will go into the pockets of those who profit by this crime against the privileges of infancy, is to be expected. Among those by whom it will be patronised, perhaps there will be mothers; and very probably some will take their children to it as a treat. If, at a future period, their minds should be disturbed with tidings of hard usage to which the world subjects their offspring—if their nights should become sleepless at the thought of un-relaxed toil to their son's or daughter's weary mind and body—the recollection of the idle curiosity which led them to encourage those who make gain by the moral and physical crippling of the Viennese children will in all probability rise before them, and not sooth their anguish.

It is quite certain that some fathers and mothers would shudder at the thought of seeking their pleasure by looking at the mazes of the dance performed by children whose natural homes are in desolation. They will draw their own offspring closer to their hearts, while they hear of the grace and attractiveness of the scene in which the infant candidates for coming wretchedness are made to call up the delights of a thoughtless multitude. And they will vow to the God from whom they have received their solemn trust as parents, that they would share the last morsel of bread with their children, before they would sell them to the present lot of the little dancers, and to the destiny which, upon every reasonable calculation, must await them.

We have received a letter from "A Pew-Holder," written "in the absence of any other mode of offering a suggestion to the Church Wardens." Our correspondent does not say that he has tried the more obvious method of sending a letter to the Church Warden's house; and we think it a very undesirable method, to bring matters before the public through the press, which may be settled by direct communication with the parties concerned.

We have no fault whatever to find with the letter; but if we insert the suggestions offered by our Correspondent, others probably would wish to occupy space in our columns for a similar purpose, and we should really be sorry to spare room for the discussion of the mere question how in a certain place of worship pulpit and reading desk may be placed so as to afford the best view of the communion-table, and also gain as much room for pews as possible.

Our Correspondent uses the word "Lectern," interminglingly with "Desk." We know of no such thing as a *Lectern* in the Church of England. If there is any authority for the term, we should be glad to know of it. It is ordered, by the lxxxii Canon, that in every Church a "convenient seat be made for the minister to read service in." We have met with places of modern construction, to read service in, which have no seat at all, and we do not know how the deviation is to be justified.

Education.—The Committee of Council have endeavoured to meet the scruples of certain parties by the following additional minute: "July 10th, 1847.—Read—The Resolution of the Committee of Council on Education of the 19th of August 1840, as follows: 'The Committee will require, as an indispensable condition, that an inspector, acting under their authority, shall be enabled to visit every school to which any grant shall in future be made. Such inspector will not be authorized to examine into the religious instruction given in the school, but he will be directed to ask for such information as to the secular instruction and general regulation of the school as may enable the Committee to make a report to Her Majesty in Council, to be laid before both Houses of Parliament. Resolved—That it appears to the Committee that there are schools to which it is desirable that grants should be made, though the managers object on religious grounds to make a Report, concerning the religious state of such schools, as required by the minutes of August and December, 1846. Resolved—That the principles embodied in the Resolution of the 19th of August, 1840, be applied to such cases, and that no certificate of the religious knowledge of pupils, teachers, or monitors, be required from the managers of such schools.'" Some conversation took place on the subject, in the House of Lords, in which Lord Stanley and the Bishop of London expressed their disapprobation of the minute; and even Lord Brougham expressed his opinion of the scruple which these parties felt, as being rather an "unreasonable" than a "conscientious" one. They did not hesitate to apply for and receive money for their schools, but they demurred to the demand made upon them for a declaration that they themselves were satisfied with the religious knowledge of teachers, pupils, and monitors. The scruple seemed to be a very capricious one.

Expulsion of English Missionaries from Cracow.—The *Frankfort Gazette*, under date of Berlin, states, that two English missionaries had passed through that city from Cracow, from which place they had been expelled by the authorities. The British Ambassador at the Court of Vienna had interfered with the Government on their behalf, but the answer given him was, that the Austrian laws would not permit missionaries in the Austrian states.

Secession.—The Rev Mr. New, late Curate to the Rev. Mr. Dodsworth, at Christ Church, St Pancras, whose resignation of his curacy was announced some time back, has, together with his lady, been received into the Roman Catholic Church. Mr. New was of St. John's College, Oxford.—*Morning Post.*

Reformation in Dublin.—Yesterday, five persons renounced popery in St. Audeon's Church. One of them is a Mr. John M'Shane, who has been employed for years as a literary teacher in different Romish seminaries. He long resisted the truth of the gospel, but at length yielded to its influence under the teaching of some of the reformed Priests.

The Rev. Thos. Scott received the converts; and after they had partaken of the Lord's supper, and had signed the roll, he presented each of them with a bible and a copy of the book of common prayer. The Rev. R. H. Maunsell Eyre preached from the 1st chapter of St. Paul's epistle to the Romans, 15th and 16th verses—"As much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—*Dublin Evening Herald of July 5.*

Indelible Character of Romish orders, in France.—Mr. Vignaud, formerly Romish priest of the congregation at LaCroix, had resigned his office some years ago, and he became a protestant. He was about to marry, and legitimate the offspring of a former connection. The banns were published, but the Attorney General protested, declaring that his priestly consecration was a hinderance to marriage for ever.—The lower court refused the protest of the Attorney General, but the higher court reversed the sentence. The case came next before the court of Cassation at Paris, which declared the canon law to be binding, and a Romish priest unable to enter marriage, though he renounce his connexion with the Church from which he derives his orders.

Holy Water—The Potatoe Crop.—*Letter to the Waterford Mail.*—Sir,—I beg to ask through the medium of your paper, have those Friars who were so busy last year and made so much money by selling Holy Water to preserve the potatoes, returned the money to the poor people, and how have they accounted to them for its being so generally useless? Will the people believe them in any thing else they sell or tell? May not purgatory be a similar invention for money?

They cannot say it failed only on those who did not believe or had not faith in it, for it failed on all alike—there was only one man in this parish who had even tolerable potatoes, but he was a Protestant and used none of it, how was that?

I am, Sir, very truly yours, A. B. C.

Evangelization in Brittany, France.—Evangelization continues to progress in France. It is penetrating more and more into *Brittany*, a province still very backward in many respects. When the *Reformation was preached in the sixteenth century*, it encountered in Brittany a great obstacle—difference of language. The inhabitants spoke the ancient Celtic tongue, and many, in the present day, still adhere to its use. It is an idiom similar to that of Wales. The priests have profited by the ignorance of the population to maintain there the grossest errors. An acute writer lately said, that Lower Brittany is still the land of the Druids. The oak of the forest is still the object of honour, as in the time of the Celts. Every stone has its legend, every grotesquely carved piece of wood is the object of worship. Sorcery, magic, all the follies of a former age, are carefully retained, and the Popish clergy convert the whole into a profitable source of income.

It was very difficult to make a beginning with a people so foreign to our ideas as the Bretons. A Protestant pastor, fifteen years since, opened a chapel at *Brest*. But that was not a direct method of instructing Breton or Vendean peasants; for all the inhabitants of Brest speak the French tongue, and the pastor never preached in the Celtic idiom. This mission was reserved for MM. *Jenkins, Williams* and *Jones*, pious and zealous ministers of the word of God. As they knew the Welsh or Gaelic language, they could address the rural population with facility. M. Jenkins having for some years resided at *Morlaix*, and held religious meetings, a church has been opened in that town. A second church has been built at *Quimper*. The services are conducted alternately in French and Breton. The three faithful servants of God whom I have mentioned are now occupied in preparing, with the aid of some inhabitants of the country, a new translation of the New Testament in the popular dialect. M. Jenkins has also composed or translated into this dialect some hymns and religious tracts. These are cheering statements.—*Evang. Christendom.*

Geneva; *perversion of funds designed for the spread of the Gospel.*—Our Protestant journals have offered nothing very interesting within the last few weeks. The *Archives de Christianisme* has excited a somewhat keen dispute by again speaking of the *secret funds of Geneva*. The facts of the case are these. During the eighteenth century, when Protestantism had no legal existence in France, our young men, who were intended for the holy ministry, had to pursue their studies at Lausanne or Geneva. Some generous Christians, and in particular the English Government, gave money for opening in Switzerland a *French Theological Seminary*. These donations having for a long series of years been left to accumulate, amount to a million or a million and a half of francs. These funds have fallen into the hands of some Latitudinarian or Socinian pastors of Geneva, who *scarcely* employ the interests in promoting their heterodox opinions. The editor of the *Archives de Christianisme*, without casting any doubt on the personal integrity of the members of the committee, has demanded of them a *public* account of the manner in which they administer the funds in question. *Secrecy* is always suspicious and bad in pecuniary affairs, and as these funds were given for French theologians, *we have a positive right* to enquire to what purpose they are appropriated.

But the National pastors of Geneva have refused to satisfy this reasonable demand. These gentlemen apparently attach great importance to their remaining completely *irresponsible* in the management of this property, and wish to evade the requirements of public opinion. It remains to be seen whether they will long persist in keeping a *secret* which is no longer in accordance with the manners and usages of our age.—*Corresp. of Evangelical Christendom.*

Dresden: *Scarcity of Gospel Preaching;—Successful Training of Sick-Nurses.*—In Dresden my inquiries after Evangelical Christianity were met by depressing replies. But one only, I was informed, of the numerous Lutheran pulpits now resounds with the message of salvation by grace, and even from it the gospel trumpet gives forth a feeble, if not an uncertain sound. The Reformed (or Calvinistic) congregation has recently obtained the boon of a believing pastor by a fortunate *mistake*; for such is the character of the majority of its members, that it is firmly believed that they did not recognise the Methodism which his trial-sermon breathed, else they would never have given him their suffrages! May we not, therefore, hope that God has thoughts of peace towards them, and that, though "they meant not so, neither did their hearts think so." The gospel net they have unwarily admitted amongst them may be honoured to "enclose a vast multitude" and bring them all safe to land. Still Dresden numbers amid its thousands of the world's votaries a few who are striving to leaven the lump, with both the doctrine and practice of godliness. We were privileged to meet with some of those, and heard a most admirable scriptural and edifying discourse from Candidate M——, delivered in the Bet Saal (prayer room) of the *Deaconess Institution*, a hospital supported by voluntary subscription, where Protestant *Sœurs de Charité* fulfil the office of sick-nurses, wholly without regard to emolument, contenting themselves literally with food and clothing for the sake of Him who will one day say of them, "I was a stranger and ye took me in, I was sick and ye visited me; for, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." In this Institution, which is formed on the model of the celebrated one in Kaiserwerth (near Dusseldorf,) a committee of ladies take the careful and unwearied superintendence, while the chief aim and end of this and all similar hospitals (of which many now exist throughout Germany)—viz., the practical training of Christian women to the office of sick-nurses, whether in private families or public hospitals—is thoroughly accomplished. Few persons have passed beyond the age of adolescence without having had occasion to observe and lament the paucity of conscientious and trustworthy sick-nurses; and even where probity and religion exist, how seldom are they found combined with the skill and experience indispensable to efficient sick-tending! To supply this acknowledged and universally felt deficiency, to provide the sick with those who will fulfil the self-denying duties, not for lucre but from love to God and a desire to promote his cause and glory, is the noble design of these deaconess-training institutions, and no one who has ever had an opportunity of watching their admirable working, but must wish them God speed, and long to see them multiplied throughout a sick and dying world. In Dresden the society has peculiar difficulties to contend with. The royal family is indeed pious, but bigotedly Roman Catholic; the court and fashionable world therefore have no curb put (as in Russia) on their natural contempt for Methodism, and the deistic tendency of most of the clergy deprives these courageous confessors of a despised Redeemer of all aid from pulpit eloquence; for the applause which benevolence might elicit, is silenced by the hatred of *pietism*, which seems now no less than in the days of the renowned Spener, to be a smoke in the nose of the higher classes in *Dresden*. With all its beauties, therefore—and they are very many—there is a great gap to be filled up, before Dresden can be all that the Christian traveller can desire, even in a temporary abode, and I returned to the ruder climate and less romantic scenery of my home, rejoicing that it permits my association with very many who are "not ashamed to own their Lord nor to defend His cause," and with whom I can take sweet counsel, and go up to the house of God in company. J. C.

Diocese of Quebec.

Grosse Isle.—The Rev. A. T. Whitten, Missionary from Leeds, County of Megantic, went down on Tuesday morning, to spend some time in performing ministerial duties at the Quarantine Station.

Churches in New York.—According to the new Directory just published, the number of Churches of each religious denomination in New York is as follows: Protestant Episcopal, 41; Presbyterian, 33; Methodist Episcopal 31; Baptist, 26; Catholic, 17; Dutch reformed, 15; Jewish, 9; Congregational, 7; Unitarian, 4; Universalist, 4; Friends, 4; Lutheran, 3; Associate Presbyterian, 3; Associate Reformed Presbyterian, 13; Welsh, 2; Methodist Protestant, 1; Miscellaneous, 12; Total, 227.

Achill Mission.—The undersigned begs to acknowledge the receipt of 9s. 4d. for the Achill Mission, from "A friend," by a lady.

At a time when there is so great a call upon Christian liberality at home, it may seem unjust to press the claims of sufferers at a distance. But should the friends of the above Missionary Station feel disposed to contribute their mite for the relief of those who, as it will be seen by the following appeal from the Rev. E. Nangle, are still in need of assistance, the undersigned will have much pleasure in forwarding to Mr. Nangle any sums which may be placed in his hands for that purpose.

C. H. Gates.

Quebec 25th Aug. 1847.

From Appeal to Friends and Supporters of the Achill Mission, (Achill Missionary Herald.)

"We have now good ground for hoping that the famine with which it has pleased God to afflict this land will soon be at an end. The accounts from every part of the country as to the approaching harvest are most cheering; so that, if God is pleased to grant a good season for gathering in the fruits of the earth, we may soon expect that scarcity will be succeeded by abundance.

"I regret to say, that this Island and district cannot participate in this cheering anticipation. With the exception of our farms no sowing of any account has been made, and consequently there is no harvest of any account to be reaped. I am sure I do not exaggerate when I say, that all the crops now growing in this Island, if safely gathered in and divided among the whole population, would not suffice to support them for one month. The produce of our farms is excluded from this calculation. God has greatly blessed us; we never had such a prospect of an abundant harvest; had we none to care for but our own people, we should be without anxiety, as the produce of our land, supposing no blight to come, would suffice for their support.

"But what is to become of the population of this district? Of the seven thousand souls living in it, *nearly five thousand are now receiving a daily allowance of meal gratuitously*; even this large provision has left many destitute persons unprovided for. But what is to become of them when this support is withdrawn? This will be the case on the 15th of next month. It is frightful to contemplate the result. What can they turn to? The public works are at an end, and no other employment to be had. A year of famine has consumed what money they had; even if they had the means of purchasing corn, it cannot be procured nearer than Newport, (25 miles from this,) for the Commissariat store *is to be closed on the 15th of next month also.* If Christian benevolence does not come forward largely for the relief of this district, the year which is before us, until the harvest of 1848, will be more disastrous than that which is past. We do trust that those who live in more favoured districts will send liberal assistance to this part of the country as a thank-offering for an abundant harvest."

Mr. Nangle proposes, with such funds as may come in, 1st, to purchase a large cargo of Indian corn, when the markets are low, the corn to be ground at the mission mill, and sold at *market price* to the Islanders. 2ndly, to employ the poor in agricultural work, so as to enable them to purchase, and thereby to avoid the giving of gratuitous relief, except in cases of incapacity from sickness or advanced years. 3rdly, to continue the Irish schools, with some little alteration in the former plan; the children still to receive a daily allowance of food, which may save hundreds from starvation, while it will be the means of circulating a great amount of Christian knowledge among as ignorant and neglected a population as any in Christendom.—The Appeal closes with thanks "for the open-handed liberality" with which the friends of the mission have enabled the conductors of it to minister to the wants of the district; and an assurance that the benevolence shown "has produced a general impression as to the excellence of the faith in which it originated."

To Correspondents:—Received C. Y;—J. R;—Col. S.

Payment Received.—The Lady Charlotte Dundas, No. 177 to 228.

Moral and Political Intelligence.

The English Mail, from Liverpool on the 4th instant, by Steamship *Cambria*, via Halifax and Boston, arrived in this city on Sunday last. Telegraphic news had, however, reached Montreal on Thursday of last week, and was received here on Friday morning. The cheering hopes of a plentiful harvest are confirmed. Breadstuffs, accordingly, have experienced a further decline in prices. "Best Western Canal Flour 27s. a 27s. 6d. per bl., and for other kinds 23s. a 26s. 6d., and some as low as 21s. United States Wheat—white and mixed per 70 lbs. 8s. a 9s. Red do. 7s. 6d. a 8s. 9d. Oats per 40 lbs. 2s. a 2s. 4d. Barley per 60 lbs. 4s. a 5s. Rye per 480 lbs. 30s. a 34s. Indian Corn 26s. a 28s. 6d per quarter. Corn Meal 14s. per barrel.

Transactions were generally unimportant."

The Imperial Parliament was prorogued by Her Majesty on the 23rd ulto., and dissolved immediately after. The following is the most interesting passage in the Queen's speech.

"I have given my cheerful assent to those laws which, by allowing the free admission of grain, and by affording facilities for the use of sugar in breweries and distilleries, tend to increase the quantity of human food, and to promote commercial intercourse.

"I rejoice to find that you have in no instance *proposed new restrictions, or interfered with the* liberty of foreign or internal trade, as a mode of relieving distress. I feel assured that such measures are generally ineffectual, and, in some cases, aggravate the evils for the alleviation of which they are adopted.

"I cordially approve of the acts of large and liberal bounty by which you have assuaged the sufferings of my Irish subjects. I have also readily given my sanction to a law to make better provision for the permanent relief of the destitute in Ireland. I have likewise given my assent to various bills calculated to promote the agriculture and develope the industry of that portion of the United Kingdom. My attention shall be directed to such further measures as may be conducive to those salutary purposes.

"My relations with foreign powers continues to inspire me with confidence in the maintenance of peace."

Her Majesty is made to express her hope that the various grants which the Commons have made for education in the United Kingdom will be conducive to the religious and moral improvement of the people. At the close of the speech, the Sovereign joins with her people "in supplications to Almighty God, that the dearth by which we have been afflicted may, by the Divine blessing, be converted into cheapness and plenty."

The dissolution of Parliament took place on the same day, and writs were immediately issued for a general election which, for the boroughs, had already taken place to a great extent, before the steamer left Liverpool.

Those called liberals have gained considerably by the result of the elections, so far, which have been chiefly for cities and boroughs. They are not likely to be so successful in the counties; but the present Cabinet will *no doubt acquire strength upon the* whole. They have met with mortifying defeats, notwithstanding. Mr. Macaulay has been rejected by the city of Edinburgh, on account of his votes in favour of the Church of Rome. Sir J. C. Hobhouse has been beaten at Nottingham, the son of the late Mr. Walter, of the *Times*, being his successful opponent. Mr. Hawes (Colonial Under-Secretary) has lost his seat for Lambeth. General Fox has been defeated by Mr. George Thompson, the Anti-Corn-Law Lecturer, in the Tower Hamlets. Ministers have triumphed, on the other hand, by Lord John Russell's election for the city of London, at the head of the poll. Mr. Pattison, a liberal, was elected by the same constituency by a number of votes next to that which brought in the Premier; and Baron Lionel of Rothschild, who is of the ancient people of Israel, is the third member elected by the city, Mr. Masterman, the banker, being fourth. Baron Rothschild's election will go for nothing, if the new Parliament do not immediately pass a law to enable members of the Jewish persuasion to sit in the House of Commons. The ministry are now pledged to bring in a measure to that effect, and in all probability it will be carried. The British legislature has for some time ceased to be Protestant; it will then be no longer Christian.

The electors of Bath have done themselves the honour of choosing Lord Ashley for their representative, in the place of Mr. Roebuck who got very much out of temper about it, and said it was all owing to some dissatisfaction which he had caused the Unitarian minister of the place. Mr. Goulburn comes in again for Cambridge University, and Mr. Gladstone for Oxford. Mr. W. J. Fox, called by Wellmer & Smith "the popular dissenting orator" (Unitarian, we believe) has been elected for Oldham. It is feared that the cause of repeal will gain votes by the elections in Ireland.

We make large use, as usual, of the items of intelligence found in the *European Times*, without espousing its very indifferent politics, and its still more questionable views in matters of religion.

Her Majesty's Visit to Scotland.—In the course of a few days Her Majesty and Prince Albert will proceed to Scotland from the Isle of Wight. The 8th inst. is the day, at present fixed for their departure. The party will proceed in the Royal Yacht, accompanied by the Black Eagle, Undine, Garland, Fairy yachts, and two other steamers, by way of St. George's Channel and the Menai Straits, entering Scotland at Loch Ryan; Her Majesty's squadron will pass through the Caledonian Canal.

Colonial Governments.—The changes already arranged in the Colonial Department, consequent upon the death of Major Clark are—that he will be succeeded as Governor of Western Australia by Captain Fitzgerald, Governor of the Gambia; Mr. M'Donnell, now Chief Justice at the Gambia, is to be Governor there, and will be succeeded on the bench by Mr. Mantell, formerly of the Middle Temple, barrister-at-law, who has been some time acting as Queen's Advocate in the colony.

New Post-office Regulations.—In an Act of Parliament, which received the Royal assent the day before the prorogation, and which was on Monday issued for giving further facilities for the transmission of letters by post, and for regulating the duties of postage thereon, and for other purposes relating to the Post-office, it is among other things provided, "that it shall be lawful for the Postmaster-General, if he shall think fit, (with the consent of the Commissioners of Her Majesty's Treasury,) to allow any printed words, writing, or marks (in addition to the direction) to be put on any printed newspapers, or other printed papers sent by post, or on the covers thereof, and any such newspapers, or other printed papers, shall from thenceforth be forwarded either free of postage or subject to such rates of postage as the Postmaster-General, with the Commissioners of Her Majesty's Treasury, shall from time to time direct." The Act is to take effect on the 1st of August.

Uniformity of time by Telegraph.—The Electric Telegraph Company are now making such arrangements as will enable them to communicate the true time, as observed daily at the Royal Observatory at Greenwich, to every station on the various lines of railway where the Company has a telegraph station, and of course to all large towns throughout the kingdom. It is now the daily practice at Greenwich, at one o'clock, to indicate the true time by dropping a ball from the upper part of the Observatory, which being telegraphed to the Admiralty, and signalized to the shipping on the Thames, enables ships' chronometers to be adjusted. The contrivance by which the Telegraph Company purpose to extend the knowledge of this exact time throughout the kingdom is exceedingly simple. It is intended that the ball, immediately on being detached at the top of its fall, should strike a spring, which, connected with the various lines of electric wires of the Company, will instantly strike a bell at every station. Thus it is not only possible and practicable, but what in all probability will be a matter of daily experience ere very long—that before the ball at the Greenwich Observatory shall have reached the ground in its fall, the electric bell at Manchester will have been struck and set ringing; so that we shall know it is one o'clock at Greenwich before the ball announcing that fact there has finished falling a few feet! In this way the true time at Greenwich may be kept by every railway company and every large town in the Kingdom.—*Kentish Mercury.*

Admiral Sir George Martin, G. C. B.—This distinguished naval officer expired on Wednesday last, at his residence in Berkeley Square, aged 83.

The O'Conor Don.—The Right Hon. Dennis O'Conor, commonly called the O'Conor Don, one of her Majesty's Lords of the Treasury, died on the 9th ultimo. He had occupied his seat in the House

of Commons as representative of the county of Roscommon since 1831. As a politician the O'Conor Don was an ardent and consistent Liberal; the moral and social advancement of Ireland was among his most fervent and perpetual aspirations; as a Roman Catholic, he was an advocate for a more generalised system of church endowment; as a philanthropist, he was solicitous for the removal of the more rigorous enactments from our criminal jurisprudence; as an Irishman, he was a Repealer. The O'Conor Don was regarded as the Chief of the ancient family of the O'Conors, as his title indicated.

JOHN WALTER, Esquire.—This individual, who has been chief proprietor of the *Times* newspaper since 1803, and who had the principal management of that mighty engine—for good and for evil—up to a late period, died on the 28th ulto. The *European Times*, in an obituary of this remarkable man mentions an old copy of the *Times*, published 55 years ago, which it describes as being about one-sixth part of the dimensions of the same paper as now published; and the amount of letter-press on the *Times* sheet of its present size is twelve times as much as it was then.

RAILROADS IN CANADA.—We have been prevented hitherto from noticing an able pamphlet by George R. Young, Esq., M.P.P., being a series of articles which appeared in the *Nova Scotian* on the project of connecting Halifax and Quebec by a railroad, with the ultimate design of uniting the Atlantic and the waters of Lake Huron. They are distinguished for great ability, clear, bold, and energetic, like every thing which springs from the American continent. Of the advantages of the scheme there can be no doubt; of its present practicability, especially as a moiety of the funds is to come from Great Britain, we fear Mr. Young cannot be sanguine. Time, however, and the rapid progress of events, must bring about these and similar improvements. In the meantime the Canadians can labour on in entire confidence, developing their own resources,—with the full consciousness that as they sow so they will reap, since whatever political changes may happen on this side, they have the royal word that "England will ever protect them with the whole weight of her power."

THE ARMY.—The Military Gazettes, by the Mail, announce the exchanges of Capt. Jacks, of the 5th, and Capt. Edmunds, of the 84th Regiments; and of Paymaster Wardell, of the 93rd, and Paymaster Blake, of the Royal Canadian Rifles, announced from the War Office, July 16; and on the 23rd, the promotion, in the Rifle Brigade, of Second Lieutenant Arthur De Vere, Vaughan Mahony, to a first Lieutenancy, by purchase, vice Sir H. Tyrwhitt, Baronet, who retires.—*Chronicle.*

The GREAT BRITAIN steamship was so handsomely raised, on the 29th ulto., (says the *Star, Times*) "to leave the keel completely visible, and that workmen were busily engaged in repairing the bottom, the vessel being suspended in the air by means of the lever, the wedge, the screw, and the large boxes of sand. Great hopes are entertained that she will be immediately got off."

FRANCE.—The annual celebration of the revolution, which expelled the Bourbons and placed Louis Philippe on the throne, has been celebrated peaceably, and the King was well received by his volatile subjects. It is stated, however, that placards had been found affixed to the walls, a few days previously, as was the case previously to the revolution mentioned, with words tantamount to the advertisement: "Wanted,—Men to sweep *a court*, and to clean *two chambers*." The police was on the alert and tore them down.

SUPPLY OF WATER FOR MARSEILLES.—The Marseilles journals give an account of an interesting fête which took place on the 8th July on the occasion of the arrival of the waters of the Durance on the territory of that town. This ceremony had attracted upwards of 15,000 persons from Marseilles and neighbourhood, and they were collected on the heights of St Antoine. The history of the canal of the Durance is well known. Marseilles, situated at the foot of an amphitheatre, commanded by hills, is dreadfully afflicted with drought. A few fountains, and some wells alone furnish the water which it consumes. The effect of this privation may be conceived when it is borne in mind that the population averages about 15,000; the cleanliness of the streets and houses, the purity of the air, and the general health are affected by it. In consequence, to bring to Marseilles by the means of a canal the waters of the Durance has for ages been the great desire of the Marseilles people. The undertaking has already cost twenty-one millions, and nine more will be required to finish it.—*Paris Paper.*

ROME.—A conspiracy against the Papal Government has been discovered at Rome which was to have broken out on the 17th, the anniversary of the amnesty. Paid agents were to have created an alarm among the multitude assembled on the occasion, and to have thrown daggers at the feet of the soldiers, to induce a belief that it was intended to murder them. Fifty malefactors were to have been let loose from the prisons into the Piazza del Popolo, shortly before the fireworks, in order to occasion confusion. The popular chief Cicerruacchio discovered the whole on the 15th. The people immediately demanded the suspension of the feast, and the Pope having ordered the immediate armament of the National Guard, upwards of 2000 of the most respectable citizens applied to the authorities for arms, and succeeded in maintaining public tranquillity. Cardinal Ferreti, the new Secretary of State, arrived at Rome on the 16th, and judged with his own eyes of the terror and indignation prevailing in the capital. The people received him with acclamation, and in the evening there was a general illumination. The first act of Cardinal Ferreti was to dismiss and exile Monsignor Grassellini, the Governor of Rome, allowing him only twenty-four hours to quit the city. M. Grassellini opposed no resistance, and instantly set out for Naples.

A number of persons, some of them high in rank, have been arrested, and several only just made their escape. Some cardinals, opposed to reform, are said to be implicated in the criminal enterprise which has thus timely been defeated.

ROME, JULY 8.—I went out last Sunday to witness an extraordinary scene—four thousand of the Roman rabble had come out on the invitation of "Cicero-*whackio*" to sit down in the open campagna at a monster pic-nic of pork-sausages and cheese. The object of this gathering (at which the Government winked) was to afford the man of the people an opportunity of haranguing his fellow-plebeians in favour of the Jews in the Ghetto. Pius wants to let them out, but a very strong prejudice against that liberal act lingers among the mob. Hence the Pope resorts to the instrumentality of the popular oracle. The result was a general cheer for the children of Israel. But the crowning absurdity was the uprising among the crowd of the American deputy-consul, a Mr. Clark, who keeps a boarding-house in the Corso, and who volunteered a long harangue to show how trade would not suffer by letting the Jews loose on the city, forasmuch as in free and enlightened America no damage had arison from the non-existence of a Ghetto in New York! and concluded by a toast to the "stars and stripes," or, as he called them, *Le stelle e le righe di America*, about which rig the mob, being in a state of blessed ignorance, kept a dignified silence, and quietly went home.—*Daily News.*

GREECE.—A general election has taken place in this distracted country which, through violence, causing some effusion of blood, has resulted in the return of members nearly all belonging to Colletti's party.—Relations with Turkey are not restored to a friendly understanding. No suitable reparation having been offered by the Greek cabinet, the sultan has suspended commercial relations between Turkey and Greece.

PORTUGAL.—By the Iberia steamer we have accounts from Lisbon to the 19th and Oporto to the 21st ult. When the Iberia left Lisbon all was quiet. A squadron had sailed from the Tagus for Madeira and the Western Islands, consisting of the Sydon and Geyser steamers, the Amazon, 19, and Recruit brig, the French frigate Armide, and the Spanish frigate Villa da Bilboa, with the intention of vindicating the sovereignty of the Queen in the foreign settlements of Portugal. Colonel Wylde has returned to England.—The political prisoners, including the Count das Antas, have all been set at liberty, without any of the obnoxious conditions which the arbitrary party sought to impose upon them. The country was tranquil after a fashion.

RUSSIA.—The Circassians have successfully defeated an attack made on the fortified village of Dengebil, by the Russians, led on by General Count Woronzow himself who has convinced himself that nothing but the force of artillery will drive the determined enemy from that fastness. A terrible combat is also said to have taken place on the 8th of June, between a division of the Russian army and the mountaineers, in which 5,000 fell on the field, and neither party claimed the victory.

SWITZERLAND.—The seven Roman Catholic Cantons, Lucerne, Uri, Schwytz, Underwalden, Zug, Fribourg, and Valais, are now in open opposition against the remainder of the Swiss Confederation, and it is difficult to see how a collision can be avoided.

INDIAN ARCHIPELAGO.—British commerce in these parts is acquiring growing importance. Mr. Brooke, whose influence is deservedly great, has received his commission as Consul General for the Archipelago; and the treaty recently concluded with the Sultan of Borneo is considered as most satisfactory.

NOVA SCOTIA.—Halifax papers of the 14th inst. give the result of the late general election, which had terminated in favour of the Liberal and Reform party. From the *Halifax Recorder* we learn that of the 52 members of the Lower House, the general election has effected the removal of 23,—8 by retirement, and 15 by defeat in the contest. The list of defeated members of the former Assembly embraces 10 Tories and 5 Liberals.—*Morn. Chronicle.*

PRINCE EDWARD ISLAND.—A delegation with the petition from the inhabitants of the Island to the Imperial Government, praying that Her Majesty would not sanction the longer continuance of Sir H. V. Huntley in the government, were to leave for England on the 12th.

ONE HUNDRED AND SEVENTY-TWO LIVES LOST.—The ship Shanunga, Capt. Patten, from Liverpool, arrived here last evening, and reports that on Monday morning, 9th instant, in latitude 44 25, longitude 58 30, about 10 o'clock, during a dense fog, came in contact with a Swedish bark Iduna, from Hamburgh, for New York, with two hundred and six passengers on board. Immediately after the collision, the Shanunga lowered two boats, which with one from the bark, saved thirty-four persons. As the bark went down in thirty minutes after the collision, it was impossible to save any more. One hundred and seventy-two perished, among them Capt. Ernst Andreas Moberg, the commander of the bark.—*Boston Post.*

UPPER CANADA COLLEGE.

The annual Examinations for the Exhibitions at Upper Canada College took place last Saturday and Monday. There were seven candidates, and the examinations proved highly creditable to all parties: those who did not succeed in gaining a prize, answered admirably. The Classical portion of the examination was conducted by Mr. Wood, A. B., of King's College, and the Mathematical by Mr. Gwynne.

The successful competitors were as follows:—
1st Exh., JOHN HOGGARD, of Guelph;
2d " WM. C. PALMER, of Guelph;
3d " ——MEWBELL, of Brockville;
4th " ——FREELAND, of Toronto.

The two first were educated by the Rev. Arthur Palmer, of Guelph; the third by Mr. Wyndiot, of Brockville, and the fourth at Upper Canada College.

The correctness and impartiality of the examinations, which took place in presence of many of the most respectable and learned gentlemen of the city, are highly spoken of.

The annual Recitations and distribution of Prizes took place on Wednesday 11th inst., in the great room at the College, which was absolutely crowded with spectators. Most of the recitations were delivered in good style. The Elocution prize was most justly awarded to Master Armour. The Governor-General's prize was awarded to Master George Palmer: this young gentleman took the first Exhibition in 1843.

The pleasure in the proceedings of the day was, however, sadly marred by an accident which happened the evening previous, to one of the College boys, named Bull. He was playing with one of his school-mates, and by some accident received a blow from a stick in his left eye which was injured severely. Immediate attention was given by Doctors O'Brien and Nicol, and we hope that the eye will not suffer to the extent that was apprehended.

UPPER CANADA COLLEGE.
PRIZE LIST, 1847.

I. His Excellency the Governor General's Prize,	Palmer, G.
II. The Classsical,	Barber, G. A.
III. The Mathematical,	Evans, G. M.
IV. The French,	Freer, C.
V. The English,	Armour, J.
VI. The Hebrew,	Evans, G. M.
VII. The German,	Palmer, G.
VIII. The Hon. J. H. Cameron's Medal,	*Next Year.*

THE PRINCIPAL'S PRIZES.
Head Monitor, Palmer, G.

GOOD CONDUCT.
1. Evans, G. M. 2. Cameron, A.

FOR THE GREATEST AMOUNT OF VOLUNTARY EXTRA WORK.
1. Grier, J. G. 2. Palmer, G.

[The above is cut from the Kingston *News*: It is followed up by a long list of prizes awarded in the different Forms.]

DESTRUCTIVE FIRE NEAR GUELPH.—A Fire was discovered this morning, about three o'clock, in the Flouring Mill belonging to Drs. Clarke & Orton, situated on the north side of the Town of Guelph, on the River Speed. As soon as the alarm was given, the inhabitants of all ranks hastened to the spot, and every effort was made to put an end to the conflagration, but in vain—nothing was left but a portion of the walls of this extensive and valuable building. *Galt Recorder.*—This conflagration being attributed to incendiaries, a meeting of the inhabitants was held, at which a subscription was entered into, to the amount of £250., to be offered as a reward for the apprehension of the perpetrators of the crime.

THE MONTREAL RACES.—It will be seen from our account of the races, yesterday, that Lord Mark Kerr got a severe fall at the first Hurdle in riding his own horse *Mormoin*. His Lordship was in an insensible condition when he was taken from the Course; but he revived a little afterwards, and he was well enough to be taken home in the course of the afternoon. We learn, however, that his condition was still considered somewhat dangerous.—(*Herald*) The patient was recovering, according to the last advices.

MONTREAL.—Emigrant Hospital, Point St. Charles, last Friday:
Number of sick, ... 1313
Deaths, during the last twenty-four hours, ... 33

GROSSE ISLE.—Tuesday's *Mercury* states the number in hospital on Sunday last, 2048, Deaths during the week 258.

"Dr. Vivyan has been sent up, very ill of fever. Dr. Wallace has had a relapse, and is now as bad as ever. Dr. Dumouis is complaining. Dr. McGrath has returned to town, unwell, but not with fever. He is better, and is able to go about. Dr. Dickinson has resumed his duty."

Three vessels, arrived at the station, with 1206 passengers, had 228 sick, and 112 deaths.

AN EXPERT THIEF was detected on Friday of last week, in an attempt at robbery in the Albion Hotel; his apprehension was followed up by search at his residence and that of others connected with him, which has led to the discovery of a variety of articles, including some of those which were abstracted from the English Cathedral, some time ago—the Rev. Mr. Mackie's gown among the rest, transformed into an article of dress for a lady. The culprit's name is Samuel Lemon, for some time engaged at various hotels and on board the *John Adams* steamer.

HEALTH OF THE CITY.—We learn, from Tuesday's *Mercury*, that on Tuesday last the Inspector reports 161 fevers.

Last Monday's *Gazette* has the following paragraph:

"We are sorry to see that discord, the usual result in this country of a number of persons being called to act for the public, prevails in the Health Committees and Corporations both at Quebec and Montreal."

Tuesday's *Mercury* enters somewhat more largely into the state of things, in an article from which we cut the following:

"As matters now are, we conceive the Board of Health to be entitled to the support of their fellow citizens in opposition to the City Council; a body by whom they have been most inconsiderately trifled with, and who have finally ended by a virtual expression of repudiation. Indeed their resignation is in a manner sought for."

The practical result of the state of things to which these paragraphs refer is, that this city has no Hospital, to this day, for the reception of its Fever Patients.

WEEKLY RETURN
Of Sick in the MARINE & EMIGRANT HOSPITAL Quebec, from August 15 to August 21, 1847.

Description.	Remained.	Since admitted.	Total.	Discharged.	Died.	Remaining.
Men....	591	151	742	123	48	571
Women..	248	61	309	37	31	241
Children.	45	32	77	15	18	44
Total...	884	244	1128	175	97	856

THE WEATHER, which we had to report unfavourable, in our last number, changed on Sunday last, and has been beautiful since that time; the hay has been housed, and early grain crops are coming in.

SHIPPING NEWS. Arrived, among others:

Brig Glaucus, Gales, Liverpool, Gillespie & Co. general cargo.

Schr. Tadousac, Bernier, St. George's Bay, (Nfld.) H. J. Noad & Co., fish.

—— Indian Queen, Bernier, Halifax, for Montreal, general cargo.

Ship St. Andrew, Lorby, Liverpool, Tibbits & Co. general cargo——2nd voyage.

Brig Naiad, Davies, Cardiff, for Montreal, with rail road iron.

Schr. Independence, Blais, Miramichi, grind stones, 23 pas.

PASSENGER VESSELS.

Ayrshire,	From Newry	324	passengers
Larch,	Sligo	440	"
Ganges,	Liverpool	393	"
Saguenay,	Cork	417	"
Naparima,	Dublin	229	"
Chieftain,	Liverpool	5cabin	"
Emma,	Limerick	92	"
Agenora,	Liverpool	4cabin	"

BIRTHS.

On Monday last, 23rd instant, Mrs. H. S. Scott, of a daughter.

In Montreal, on the 16th inst., Mrs. J. H. DALEY, of a son.

DIED.

On the 16th instant, at his residence, in Montreal, ANDREW MACPHERSON, Esquire, formerly of the Honourable Hudson's Bay Company Establishments.

On the 19th instant, at Wigginton Lodge, Scarborough, after a short illness, the Rev. CHARLES WINSTANLEY, A. M., aged 68 years.

At William Henry, County of Richelieu, on the 5th instant, Dr. RODOLPH STEIGER, formerly a Captain in Watteville's Regiment, after a long sickness contracted in the exercise of his profession.

In London, on the 2nd inst., aged 70, Charles F. Futvoye, Esq., father of George Futvoye, Esq., formerly of this city.

POST-OFFICE NOTICE.

THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, on SATURDAY the 28th August.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon.

Post-office, Quebec,
16th August, 1847.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 24th Aug., 1847.

	s.	d.		s.	d.
Beef, per lb	0	4	a	0	6
Mutton, per lb	0	3	a	0	6
Ditto, per quarter	2	3	a	3	9
Lamb, per quarter	1	6	a	4	0
Potatoes, per bushel	2	6	a	3	0
Maple Sugar, per lb	0	4	a	0	5
Oats per bushel	2	0	a	2	6
Hay per hundred bundles	25	0	a	35	0
Straw ditto	17	0	a	22	6
Fire-wood per cord	10	0	a	12	6
Cheese per lb	0	4½	a	0	5
Butter, fresh, per lb	1	0	a	1	3
Ditto, salt, in firnets, per lb	0	8	a	0	10
Veal, per lb	0	5	a	0	6
Do., per quarter	1	6	a	5	0
Pork, per lb	0	5	a	0	7
Eggs, per dozen	0	10	a	1	0

WANTED,

A GOVERNESS, capable of teaching English, French, Music and Drawing; she must be an elderly lady and a Protestant. For further particulars address Letter Box No. 25, POST-OFFICE, QUEBEC.

Quebec, 23d August, 1847.

MACKEREL, HERRINGS, &c.
For Sale at the Subscriber's Stores:
100 BARRELS MACKEREL,
200 do. Herrings.
—ALSO,—
500 Boxes Stockdale's Superior Liverpool Soap.
J. W. LEAYCRAFT.
26th August, 1847. 6

WANTED
FREIGHT FOR NEW YORK—UNITED STATES.
THE fine fast sailing American Bark POMONA, of 377 tons—now daily expected to arrive at this Port from Bremen—will take any Freight offering and have prompt despatch.—Apply to
J. W. LEAYCRAFT.
Quebec, 4th August, 1847.

FOR SALE.
3 CASES MUSICAL INSTRUMENTS, ex *Robert & Isabella*, from Hamburgh.
C. & W. WURTELE,
St. Paul Street.
8th July, 1847.

RECEIVING FOR SALE.
BEST and Common English BAR IRON,
Tin and Canada Plates, Boiler Plates,
Sheathing and Braziers' Copper,
Camp Ovens, Bake Pans, and Sugar Kettles,
Sheet Lead and Patent Shot,
Blister and Cast Steel,
Smith's Bellows and Anvils,
Spades and Shovels,
Chain Cables and Anchors.
C. & W. WURTELE,
St. Paul Street.
10th June, 1847.

FOR SALE.
A PIANO FORTE. Apply to
C. & W. WURTELE,
St. Paul Street.
8th July, 1847.

BAZAAR.
A BAZAAR will be held, (D. V.,) on WEDNESDAY and THURSDAY, the 8th and 9th of SEPTEMBER next, at 1 o'clock A M., by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levis, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article.
Admission 1s. 3d., children under 12 years, half price.
MRS. H. N. PATTON, MRS. D'ARCY,
MRS. TIBBITS, MISS M. CHAPMAN,
MRS. JENKINS, MISS MACKENZIE,
MRS. ROBERTS, MRS. TORRANCE.
Quebec, 5th July, 1847.

NOTICE.
THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.
R. PENISTON.
India Wharf, Agent.
October, 1846.

COALS! COALS!!
FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and d: s: NUT COALS. Apply to
H. H. PORTER,
No. 36, St. Paul Street.
Quebec, June, 21st 1847.

Mutual Life Assurance.
SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,
HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW,
THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple and popular principles.
It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.
For further particulars, with tables of Premiums, apply to
R. M. HARRISON,
Agent for Canada.
Quebec, August, 1845.

FOR SALE, ex MARY & ANN, HENRIETTE, ROCKSHIRE AND CORSAIR.
100 (3 Gall.) Demijohns.
Window Glass, assorted sizes.
Galvanised Sheet-Iron.
Sheet-Zinc, Tin and Canada Plates.
Best and Common Bar Iron.
Boiler Plates.
Chain Cables and Anchors.
—ALSO—
25,000 best Fire Bricks.
C. & W. WURTELE,
St. Paul Street.
Quebec, 19th August, 1847.

THE EPISCOPAL RECORDER.
THIS is a weekly Periodical, published in Philadelphia; and edited by a Clergyman of the Episcopal Church; it has been twenty-four years in circulation, during which period its columns have zealously, and faithfully, advocated evangelical truth in connection with Episcopal church government; it has been one of the first periodicals found in array against the Tractarian Heresy. Clergymen and the lovers of truth in general will find in it a valuable acquisition to their store of literature.
Terms, 15s. per annum exclusive of postage, or 12s. 6d. if paid in advance.
Applications addressed to the undersigned, at the B. & C. School, post paid, will receive immediate attention.
E. AHERN,
Agent.
Quebec, August 11th, 1847.

FOR SALE, ex CORSAIR.
THIRTY BASKETS BEST ENGLISH CHEESE.
C. & W. WURTELE.
Quebec, 19th Aug. 1847. St. Paul Street.

SUPERIOR CHOCOLATE.
THE subscriber has received and will constantly have on hand Clark's celebrated Chocolate, comprising—
Sweet Milk, flavored with Vanilla,
Ditto " plain,
Ditto " in sticks for Children.
M. G. MOUNTAIN,
No. 69, St. John Street.
Quebec, 12th August, 1847. 6

CHOICE WINES.
THE Subscriber having completed his spring importation of Wines, now offers for sale at his Vaults, 500 dozen choice WINES, comprising—
Sparkling Hock and Champaign,
Blandy's and Blackburn's Madeira,
Gold and Brown Sherry,
Hunt's Prime Port,
Companhia do.,
Claret of various brands.
—ALSO—
London and Dublin Porter, in qts. and pts.,
Alloa and Burton Ale,
Pinet's Pale and Coloured Brandy,
Real Isla Whiskey.
And constantly on hand:
Penner's clarified Cider—in wood and bottle.
M. G. MOUNTAIN,
No. 69, St. John Street.
Quebec, 12th August, 1847. 3

CLAYED SUGAR.
A SUPERIOR article for Preserves. For Sale by M. G. MOUNTAIN,
No. 69, St. John Street.
Quebec, 12th August, 1847. 3

REED & MEAKINS,
Cabinet Makers,
ST. DENIS STREET,
MONTREAL.

A BUILDING LOT FOR SALE,
IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS.
Inquire of the Rev. C. L. F. HAENSEL,
No. 15, Stanislaus Street.

PRESERVED OYSTERS.
A SMALL lot in Bottles, just received from New York. —ALSO—
A small lot of fresh FIGS, for sale by
M. G. MOUNTAIN,
No. 69, St. John Street.
Quebec, 12th August, 1847. 3

YARMOUTH BLOATERS.
FEW kegs of the above excellent and rare Fish just received, and for Sale. Apply to
M. G. MOUNTAIN,
No. 69, St. John Street.
—AND—
Daily expected, a supply of SMOKED SALMON.
12th August, 1847. 3

FOR SALE.
OLIVE Oil in Pipes and Quarters.
WELCH & DAVIES.
Quebec, 24th June, 1847.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS.
WHITE LEAD, Genuine Nos. 1, 2, 3,
Dry, Red and White Lead,
Red and Yellow Ochre, assorted dry colours
Rose Pink, Chrome Yellow, Turkey Umber
Litharge, and Vandyke Brown,
Paints in Oil, assorted colours,
Black Lead, Putty and Window Glass.
C. & W. WURTELE,
St. Paul Street.
3rd June, 1847.

FOR SALE
THAT pleasantly situated House in St. Anne Street, at present occupied by MR. BURNET—with a spacious Yard, Stabling and Out-houses. Apply to
ARCHD. CAMPBELL, N. P.,
St. Peter Street.
Quebec, 27th January, 1847.

FOR SALE.
At the Book-Store of G. Stanley, No 4, St. Anne Street,
A SERIES OF FAMILY PRAYERS
FOR TWO WEEKS,
selected from various approved manuals, by the REV. CHARLES BANCROFT, M. A.,
Minister of St. Thomas' Church, Montreal.
Price 7½d.
April 28th, 1846.

Youth's Corner.

THE QUART OF MILK.

We were at housekeeping. I really then had a house of my own, a *home* of my own, a spot, wherein I could sit quietly down, with no painful foreboding for the future. There were the sitting room and kitchen, adorned with all their appropriate furniture, nor were the rocking-chair and work-table which occupied an especial place for me in the parlour, my husband's first gift to his *wife*, more interesting or valuable than the bright tin quart and pint dipper, and pail, and pans, that shone upon the shelves of the pantry. I remember going silently around, opening this closet, admiring the effect of the china, peeping into the flour barrel, egg-basket and tea-caddy, with a secret delight at their all being at my own disposal. Charming is the young housekeeper's first introduction to her household duties, when every thing is fresh and clean and new, and our little yellow milk pans too! how invitingly they looked. Every morning was heard the little knock of the little girl, at the back door, bearing in her hand, our pint of rich, sweet milk. And then how I poured it into its yellow pan, with almost as much pride as the dairy-woman from her ten quart pail. How many purposes were answered from that single pint! milk for our tea, cream for our coffee, breakfast for puss, to say nothing of an occasional pudding. Our pint was perennial, always a supply, always enough; extra milk was quite unthought of. It regulated our wants and our wants regulated it; they kept pace with each other, and we were as contented as could be. Time passed on, and with it the enlargement of our means: with the enlargement of our means, an enlargement of our wants: our pint swelled to a quart.

'Oh what can I do with a quart!' I exclaimed, setting aside the little yellow pan, and filling a larger, full to the brim. Cream, custards, cakes, and pudding danced in abundance before me. I ran to the cook-book to look over the page, headed, 'Rich Puddings.' 'It is so delightful to have enough to do with!' cried I, wondering for the moment how I had ever been able to get along with the little yellow pan full, only a pint!

'I thought you would like some cream on your baked apples, James—is it not delicious! there is a plenty of it,' and I generously poured from my cream pitcher, over my husband's plate. He agreed that it was delicious, a perfect luxury!

'And these cakes! the best Jenny ever made, sour milk cakes! after all there is nothing like sour milk for cakes,' so I expatiated on the cakes.

The next morning's breakfast came as come it will. The fragrance of the Java was enough to whet the poorest appetite. My husband was fond, fastidiously fond of his coffee, and I took particular pleasure in noting the rich brown of his cup, the two liquids gracefully intermingling, the clear white of the one, and the deep brown of the other. Now for the first time our pitcher felt empty. I peered in. Behold a few drops of blue milk, ebbing at the bottom. I dare say my cheek crimsoned at Jenny's negligence, not to remember so common a thing as the cream! 'That's all,' meekly answered she, 'you used the rest yesterday.' What! my quart disappear like that! True, I used the cream for tea, but was there not enough for morning, too? 'When you find no milk for breakfast, get an extra pint the night before, Jenny,' I said. We drank our coffee with skimmed milk, an unthought-of thing before, in our little family.

'I will help filling up Jenny's oven,' I thought one day, 'yes, I will make one of those rich puddings and a loaf of cake from mother's receipt—yes, I will do it, as now we have a plenty of milk,' and to work I went with greatest animation; success heightened it, nor was it in the least degree damped until tea time, when James rushed in, pleading for supper as soon as possible, some committee meeting was already waiting for him. To the usual half hour for getting tea, was added, super-added another quarter of an hour. He looked at his watch impatiently. 'How is this, we are getting late?' he said, as husbands have a right to say when things are getting far out of season, and which they quite imperiously say, when it happens in this way with their meals. A second look at the watch, I called him to tea, through sheer shame, though it was not yet ready. Jenny had gone to buy some milk! also, what stand could my cake expect to make against this want of punctuality, especially on a committee-meeting night.

'Ah, it never happened so when we had our pint!' I involuntarily sighed.

A friend, my husband's dear, good old Mrs. ———dropped in one afternoon, saying she meant to return and take an early tea with us.

'Now I will make something good for tea, it is so long since she has been here,' was the generous suggestion, which sprung up in my heart. 'Whaffles? yes, whaffles it shall be, besides James is so fond of them, and as we have a plenty of milk, too.' Away I flew to the store, meaning to prepare them myself, not caring to entrust so delicate an operation to Jenny. Behold me, busy enough, sifting flour, beating eggs or gathering together divers articles for the mixing. 'Now for the milk, Jenny!' I exclaimed brightly, already in prospect of seeing my husband's eyes rest complacently upon a delicious dish of whaffles, smoking on the tea-table. Jenny hesitated. 'Run, Jenny, run, but don't spill it. I suppose the pan is nearly full.' Jenny obeyed, but returned with rapid step, 'she will spill that milk! Jenny is *so* careless!' I was inwardly murmuring, when the pan was thrust into my face, and Jenny said, it's just as I was a thinking—you took it to put with the other milk to make the custards for a dinner.' 'All,' I ejaculated, dolefully surveying the scanty remains in the very bottom of the pan, 'not even enough for tea!'

'No, ma'am, you told me to get the bowl full, and this is all that's left, you know;' Yes, I know now—but did it take all! the quart gone already!

'Run then, and try to buy some in the neighbourhood, enough for the whaffles and enough for tea—a quart more, none too much, be quick Jenny!' 'Two quarts then it will be!' Jenny said, and left me looking at the subsiding froth of my eggs.

'How is this?' I moralized, 'How is this? the first quart used to answer wonderfully well, and now with our quart, we *never* have enough—always out, it seems to me! two quarts will hardly satisfy us! ah, I see now, how it is—yes, I see it!—"*the more we have, the more we want*," yes, yes, that is the fact!' and I sighed over the great truth, forcibly illustrated by so humble a thing as a quart of milk.

Never a truer saying, and how much do we see of it every day. Is not this the secret of many a stinted contribution, of many a family *irritation* and *many a difficulty in business*; with increasing means, come increasing wants; the wants very apt to outrun the means, as they most assuredly will, if not stoutly kept at bay.

Are there not thousands living in fine houses, dressed in fine dresses, who are literally poor, *pinched* for money to pay this debt and that, and all because their artificial wants have got the upper hand of them; as soon as one is gratified, another starts up, clamoring to be satisfied.

We sometimes wonder why people apparently doing well, fore-handed people as we have considered them, are so often unable to meet emergencies, or answer the calls of benevolence. 'We can't afford it,' they plead, and we smile at the evasion: in fact it is no evasion; it is true: they have already spent everything upon themselves, for what they imagine fashion, or their standing, or popularity, or necessity demanded of them; and the more they spend, the more they *may* spend and must spend. It is certainly a nice line to draw around our families, that boundary line between the calculations of prudence and the demand of imaginary wants; it is a line that ought to be drawn and strictly adhered to, and for two reasons.

First, that we may enjoy a *comfortable independence*. Notwithstanding all that is said about the abundant advantages of our country and the strength of our ruling passion, the love of money, it is yet true, that the great mass of us are forced to struggle to keep above board, and scarcely do so with all our struggling. How is this; not for lack of energy, or facilities, is it? We cannot think so; rather is it not to be found in a want of *business tact* in taking care of what we have got? we lavish it away; when we have a pint, full and sufficient, we think it is time for the quart. The quart spends itself quickly enough, and needs the extra aid of another, or two or three: so it goes.

Secondly, in order to lend friendly aid to others, when solicited. Perhaps there never was a time when we are more called upon to help our neighbour than at present, and to do so, through more efficient instrumentalities. Bible societies, tract societies, peace, temperance, *missionary*, charitable, humane, all ask our co-operation, for the advancement of human good. Shall we withhold our hand? shall we give stintedly, vastly disproportionate to our apparent means and the greatness of the object? no! yet we often blush that we are compelled to do so, and our friends blush for us that our example is at variance with our profession. Ah, the fact is, we are on the *quart*; keep to your *pint*, if you would be independent or enjoy the satisfaction of a liberal and generous spirit.—*Boston Record.*

THE SPIDER AND HIS WEB.

There is no vice in man, whereof there is not some analogy in the brute creatures; as amongst us men, there are thieves by land, and pirates by sea, that live by spoil and blood; so is there in every kind amongst them variety of natural sharkers; the hawk in the air, the pike in the river, the whale in the sea, the lion, and tiger, and wolf in the desert, the wasp in the hive, the spider in our window. Amongst the rest, see how cunningly this little Arabian hath spread out his tent for prey; how heedfully he watches for a passenger; so soon as ever he hears the noise of a fly afar off, how he hastens to his door, and if that silly heedless traveller do but touch upon the verge of that unsuspected walk, how suddenly doth he seize upon the miserable booty; and after some strife, binding him fast with those subtile cords, drags the helpless captive after him into his cave. What is this but an emblem of those spiritual freebooters, that lie in wait for our souls: they are the spiders, we the flies; they have spread their nets of sin: if we be once caught, they bind us fast, and hale us into hell.

O Lord, deliver thou my soul from their crafty ambushes; their poison is greater, their webs both more strong, and more insensibly woven; either teach me to avoid temptation, or make me to break through it by repentance. O let me not be a prey to those fiends that lie in wait for my destruction.—*Bishop Hall.*

THE ROYAL CITIES OF THE ISLAND OF CYPRUS.

The most ancient of the Cyprian capitals was Amathuntum, of Phœnician origin, whose importance was such, that Eratosthenes, the chief of the Museum of Alexandria, wrote its history in many books. This work, however, is lost, and few authentic facts are known, respecting the city: but it possessed a famous temple, dedicated to Venus, where the worship of that goddess was celebrated, under circumstances which we have no disposition to repeat, but which will forever tarnish with infamy the memory of the licentious Cypriots. It is indeed hardly credible that the orgies, which the ancient historians describe in all their revolting nakedness, should not merely be tolerated in any civilized community, but that their observance should be enforced as a religious duty, to propitiate divinities controlling the human destiny. It is a melancholy proof of the insufficiency of reason to check the force of the passions.

In the temple of Adonis, at Amathuntum, was left, as a precious relic, the famous collar of Euphilus given by Hercules to Hermione, the wife of Cadmus. And one of the local traditions made this city the place of the temporary residence of Theseus and of Ariadne, and of the death and burial of the latter. Richard Cœur de Lion, in his conquest of Cyprus, destroyed Amathuntum, whose ruins yet exist, and make part of the little seaport town of Limasol.

Another of these cities was Paphos. Its foundation ascends to a period anterior to the capture of Troy, and contemporaneous probably with Danaus, Cadmus, and Cecrops, and with the migration of the Phœnician and Egyptian colonies to Greece. It was built upon the river Aphrodisies, where Venus and Adonis bathed; and it was at the mouth of this stream that the Paphian goddess first reached the land, after her birth upon the waves. In the course of time the old city fell into decay, and a new Paphos was built at some distance; but the former preserved its sanctity, and was visited in an annual solemn procession, which was yet maintained in the time of Strabo.

The intendance of the temple was preserved in the family of Cyniras, the founder of the city, till the conquest of the island by the Romans, when Cato, the Proconsul, offered this charge to Ptolemy, as a situation at once honourable and lucrative.

To the north of Amathuntum was Citium, the site of which is now occupied by Larnica, the most important port of the island. This city claimed a Phœnician origin, and even the honour of being founded by Belus, called by some the father of Pygmalion. But it may claim a higher and a surer honour, as the birthplace of Zeno, the founder of the Stoics. His is one of the most illustrious names of antiquity. Driven by a shipwreck into the Pireus, he studied the institutions of the little republic whose hospitality he received, and wrote a book which contained the result of his observations. He then established a school, and soon found himself surrounded with disciples, to whom he taught his doctrines. The empire which this sect acquired over the opinions of mankind, is one of the most extraordinary facts in the history of the human mind. Almost all antiquity, and many able writers, down to our days, have considered its philosophy, or rather its speculations, as the highest *effort of reason*; and one of the brightest ornaments of French literature has lamented its destruction, or more truly, its oblivion, as one of the misfortunes in the progress of intellect. As generally happens in speculative philosophy, the doctrines of the master were more rational than those of his disciples. Those who succeeded him in the direction of the school, refined upon the legacy he left, and pushed his principles farther than he contemplated. He taught, as a fundamental axiom, that true felicity consists in a life absolutely agreeable to nature and reason. There was sufficient latitude, indeed, for difference of opinion in the enunciation of this principle. But his successors, with academic pride and subtlety, maintained as a corollary, that a virtuous man might be happy in the midst of the greatest misery and torment. They acknowledged but one God, who was the soul of the universe, which they considered as the body, and both together as a perfect being. This arrant nonsense passed in the Old World for the perfection of reason: the Creator of all things was incorporated with his own works, and these formed part of their Maker. Apathy, or indifference to external circumstances, was the greatest virtue: and physical sufferings were to be so *conquered by moral reflections*, that the bed of roses of the Mexican Emperor would cease to be a reproach to a feebler follower. The truth is, that ancient metaphysics were a strange mixture of sublime rhapsodies and of puerile absurdities.

After Citium came Malium, of which little is known. It was destroyed in the time of the Greek kings of Egypt.

But the history of Salamis, now Famagosta, has been much better preserved. It filled an important part in the annals of the island. Tradition says its foundation was laid by Teucer, the brother of Ajax Telamon, who, having been driven from his little kingdom of the isle of Salamis, near Athens, by his father Telamon, because he did not avenge the death of his brother, sailed for Cyprus, with many Greek adventurers who had followed his standard at the siege of Troy, and many captives whom the subjugation of that unfortunate city had put in his power, and established himself at this place. In process of time it became the most important city of the island, and was the last stronghold of the Venetian power.

Upon the northern coast of Cyprus, looking towards the rugged shores of Caramania, were two cities,—Lapathos, claiming Belus for its founder, and Soli. Little is, however, known of them. Plutarch says that each was the capital of a kingdom. Soli, however, is interesting as the residence of Solon, who dwelt here for some time, while seeking wisdom in foreign travel. He became attached to his king, Cypranor, and wrote an eulogy to his memory. Its name is preserved in our word, solecism, which we have borrowed from the Greek, and which owes its origin to the barbarous pronunciation of the inhabitants of this city.

The eighth capital was Kutri, situated in the interior, of which little but the name is known. The last was Carpassium, upon the eastern extremity of the island, whose origin ascends to the heroic times, and which claims Pygmalion for its founder. Who has not heard of his beautiful statue, and of the miracle by which Venus endowed it with life?

These were the nine royal cities of Cyprus, the capital of its kingdoms, which attest its former power and opulence, and whose ruins now tell the story of its degradation. According to Diodorus and Herodotus, the Cypriots preserved their national independence till the time of Amasis, king of Egypt, whose power they recognized. The predecessor of this prince, the Apris of the Greeks, and Pharaoh Hopher of the Scriptures, had landed in Cyprus, and ravaged its cities, carrying away with him an immense booty.—*General Cass.*

MODEL PUBLIC BATHS AND WASH-HOUSES, LONDON.

The model establishment of the committee for promoting the erection of baths and wash-houses among the labouring classes was yesterday opened for the inspection of subscribers. The establishment is situated in Goulston-square, Whitechapel, in the midst of a poor and densely-populated district, containing some of the dirtiest streets and most wretched dwellings in the metropolis. It is gratifying to find that the advantages of these public baths and wash-houses are already highly appreciated by the humbler classes of the neighbourhood, for whose benefit they were chiefly designed. The establishment contains 100 baths, and 100 washing chambers for the washing and drying of Linen. The baths are allotted in equal numbers to men and women, each sex having a separate entrance. There is no common plunging bath, every bather having a separate chamber, the walls of which are seven feet high, and covered over with an iron net-work at the top, so that the utmost privacy will be secured. There are 31 of these chambers under one roof in the second class baths, the height of the roof being about 15 feet. Each room is lighted by panes of thick ground-glass, which admit daylight through the roof, and at night by a plentiful supply of gas. The walls and door of each bathing chamber are composed of very large pieces of slate painted black and rubbed over with boiling oil. The floor is also of slate throughout. The baths are made of cast iron, and are afterwards lined with a white enamel, which possesses the double advantage of being easily cleaned from all impurities and of presenting a smooth surface to the person of the bather. The baths contain each from seventy to eighty gallons, and may be supplied indifferently with hot or cold water from the same aperture. Each chamber, both in the first and second class, is supplied with a looking-glass, hooks whereon to hang the bather's clothes, a wooden seat, and a rope suspended over the bath, by which the person bathing can lift himself out of the water, &c. The baths are 2ft. 6in. in depth. Due provision is made for ventilating the bathing chambers. The charges of admission to the first class baths are 3d, cold, with the use of two towels, and 6d, warm, with three towels. To the second class baths the admission is 1d, cold, with one towel, and 2d, warm, with two towels. The first class bathing chambers are carpeted and the passages to them are laid down with cocoa nut matting. The preference is almost universally given to the warm baths by bathers of all classes, the cold baths being but seldom demanded, even during the present sultry weather. Of 100 bathers the other evening, we were informed that only seven used the cold baths. The baths are now open every week-day evening, for the use of male bathers, and after Monday, the 26th inst. they will be open from 5 o'clock in the morning until 10 at night. The baths for the women, and the wash-houses are not yet quite ready. When the establishment is completed it will include half a dozen vapour baths and 16 shower baths. The wash-houses are admirably contrived, and will prove of incalculable benefit to the poorer families in the neighbourhood. Each washing-chamber is about 4 feet 8 inches by 3 feet 8 inches, and the division walls, which are of slate, are about seven feet high. The floor is also slated; every chamber contains a small wooden boiler, in which the clothes may be boiled, and which will be kept at the boiling point by a constant supply of steam and hot water, under the control of the person washing. Close to the boiler is another wooden tub, a little larger, in which the clothes will be washed. They will afterwards be placed upon a "horse," and drawn up by means of a windlass into a small drying chamber, a large air-tight aperture in the wall over each chamber, where they will be exposed to a constant current of hot air, and in which the process of drying will be effected in about 10 or 15 minutes. These drying chambers are lined with galvanized Iron to retain the heat. The great object which the committee have kept in view appears to have been to secure complete privacy for the poor women who may resort to the establishment, so that they may not be deterred from availing themselves of its advantages by any apprehensions that their tattered or ragged attire may be seen by their neighbours. From the first stage to the last every article is under their own eye and can be seen by no one else. Chambers a little larger in size than the rest are provided expressly for washing blankets, counterpanes, and sheets, and they will be furnished with an apparatus for "wringing" these articles—a severe operation, which, it is well known, often causes strains in the wrists of the washer-woman. The rate of payment for the use of the washing chambers is not yet fixed, but it will probably be 2d an hour for the first hour, and 1d per hour afterwards. The building is furnished with a neat little steam engine of five-horse power, by means of which the hot and cold water is raised and sent along the pipes &c. The building altogether, including baths and wash-houses, will, it is expected, cost about £16,000, including the ground and fittings. The committee have been obliged to borrow £5,000 beyond the amount of subscriptions already received, and they state that they are still in want of funds to complete the fitting up.—*London Times, July 19.*

EXPERIMENTS AT WOOLWICH.—Some very interesting experiments are now being made at Woolwich on the comparative strength of guns of different construction, in order to ascertain the most effective distribution of a given weight of metal. The guns now under trial are 32 pounders, weighing just 50 cwt. each. Two of these guns have been fired till they burst, and the result is as follows:—Mr. Monk's gun stood altogether 130 rounds, the charges progressively increasing from 8lbs. of powder with two shot and two wads, to 12lb. of pwdr., with three shot and three wads; and it burst on the 131st round. The gun of Col. Dundas's pattern stood 140 rounds, with similar progressively increasing charges; and it burst on the 141st round, the last round being fired with 13lb. of powder, three shot and three wads, having stood 10 rounds more than the other gun, with 12lb. of powder and treble-shotted. The experiments are still proceeding with other guns, and it is considered they will decide the important question which has long been agitated, as to the best distribution of the weight of metal in a gun, so as to combine the greatest strength with the greatest steadiness.

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